

# سُورَةُ لُقْمَانَ

## Luq'maan

By: Nouman Ali Khan

LinguisticMiracle.com

**The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.**

**Abu Ezra**

**أَبُو عَزْرٍ**

# سُورَةُ لُقْمَانَ

## Surah Luq'maan

Keep in mind that we will see some parallels between this surah and surah Al-A3n'kaboot. In Al-Ankaboot we saw that there will be people who carry their burden and the burden of others;

وَلِيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْأَلُنَّ يَوْمَ الْقِيَامَةِ

عَمَّا كَانُوا يَفْتَرُونَ

*Muhsin Khan*

And verily, they shall bear their own loads, and other loads besides their own, and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

And in this surah we will see the situation of irresponsible parents that will be carrying their own loads and the loads of all the children and grandchildren they misled through their bad decisions.

Also, the beginning of this surah is similar to the beginning of surah Al-Baqarah.

This is a Makkan surah that seems to be a precursor to surah Al-Baqarah. You will see that every subject that is mentioned in this surah is opened up in surah Al-Baqarah.

For example, in the beginning passage in Al-Baqarah it mentions Eeman and Yaqeen, and then towards the end of Al-Baqarah hik'mah is mentioned. Also, the statements of the disbelievers about following what their forefathers followed.

We find the same subjects throughout this surah.

# Ayah 1

الم

*Muhsin Khan*

Alif-Lam-Mim. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings.]

الم [alif-laam-meem] these letters are called

حُرُوفُ الْمُقَطَّعَاتِ [hurooful muqat-ta-aa3ti] which literally means the severed letters. We find that some surahs in the Quran begin with a different sequence of letters whether it is one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean. Though these are all speculations, there is something that does hold some weight. The Prophet ﷺ was amongst educated Arab Jews and Christians who prided themselves on being educated. When the Prophet ﷺ recited these letters of the

Arabic language it was baffling to the people. He صَلَّى الله عليه و سلم is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of that are otherwise meaningless to someone who cannot read nor write the Arabic language. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was is that he was unlettered. So, this is a proof in of itself that He صَلَّى الله عليه و سلم was getting divine inspiration and not speaking from His صَلَّى الله عليه و سلم own desires.

## Ayah 2

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

*Muhsin Khan*

These are Verses of the Wise Book (the Quran).

## Ayah 3

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

*Muhsin Khan*

A guide and a mercy for the Muhsinun (good-doers)

In this ayah we see that those who have reached the level of Ihsaan acquire guidance and mercy from the Quran. Whereas for people with Taqwa that are mentioned at the beginning of surah Al-Baqarah, it is just guidance.

This shows us the different levels of righteousness and what one would enjoy at each stage of righteousness. Another benefit here is that this is a Makkee surah and Al-Baqarah is Madanee.

The Muslims in Makkah were already reaching the stage of Ihsaan because of everything they were facing and dealing with.

Whereas, Al-Baqarah mentioned guidance, for those who have Taqwa in Madinah because Madinah had a mix between Muslims and hypocrites.

## Ayah 4

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

*Muhsin Khan*

Those who perform As-Salat (Iqamat-as- Salat) and give Zakat and they have faith in the Hereafter with certainty.

## Ayah 5

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*Muhsin Khan*

Such are on guidance from their Lord, and such are the successful.

## Ayah 6

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ

بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

*Muhsin Khan*

And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, the Verses of the Quran) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).

The language in the ayah is general with regards to purchasing this entertaining, idle, vain speech.

However, some say it is connected to a story that happened in the time of the Prophet ﷺ.

In the time of the Prophet ﷺ he would captivate many people by reciting Quran to them. It was having such a huge influence on the people so the leaders of the Quraish sent some people to go to Syria to get this really famous lady singer to come to sing in public every time the Prophet ﷺ would start reciting Quran to the people.

As we said, this ayah speaks generally about those who purchase this useless, entertaining speech to misguide the masses away from the path of ALLAH. This also refers to those industries who solely dedicate themselves to capitalizing on the spare time of people and luring them into wasting that time with useless entertainment. There are the sports, movie, and video game industries to mention a few.

هُزُؤًا [huzuwan] originally هُزُؤٌ [huzwun] meanings mockery, something laughable, a joke.

## Ayah 7

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي

أُذُنِهِ وَقْرًا فَبَشَّرَهُ بِعَذَابٍ أَلِيمٍ

*Muhsin Khan*

And when Our Verses (of the Quran) are recited to such a one, he turns away in pride, as if he heard them not, as if there were deafness in his ear. So announce to him a painful torment.

وَقْرًا [waq'ran] originally وَقْرٌ [waq'run] is a barrier.

## Ayah 8

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ

*Muhsin Khan*

Verily, those who believe (in Islamic Monotheism) and do righteous good deeds, for them are Gardens of delight (Paradise).

جَنَّاتُ النَّعِيمِ [jan-naatun-na'ee3mi] Gardens of constant blessings.

نَعِيمٌ [na'ee3mun] is constant blessings

## Ayah 9

خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ

*Muhsin Khan*

To abide therein. It is a Promise of Allah in truth. And He is the All-Mighty, the All-Wise.

## Ayah 10

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ

أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً

فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

*Muhsin Khan*

He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

السَّمَوَاتُ [as-samawaatu] is the plural of

سَمَاءٌ [samaa'un] which is commonly translated as skies, however it is anything that is above us.

تَمِيدَ [tameeda] comes from the verb مَادَ [maada] which means to remain in one place without moving around.

This ayah mentions the beauty of creation and so many people are engulfed in entertainment and wasting their time they forget to look around them and enjoy what ALLAH has created for them and reflect on their own creation.

## Ayah 11

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ

فِي ضَلَالٍ مُبِينٍ

*Muhsin Khan*

This is the creation of Allah. So show Me that which those (whom you worship), besides Him have created. Nay, the Zalimun (polytheists, wrong-doers and those who do not believe in the Oneness of Allah) are in plain error.

## Ayah 12

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا

يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

*Muhsin Khan*

And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allah is All-Rich (Free of all wants), Worthy of all praise.

ALLAH gave Luqmaan عليه السلام wisdom and through this wisdom Luqmaan عليه السلام realized that he had to constantly be grateful to ALLAH.

We are also to be grateful towards parents, teachers, imam's etc. When we are grateful to the creation for the things they do for us we are really being grateful to ALLAH as well.

غَنِيٌّ [ghaneey-yun] is someone who is so rich they are independent. The plural is أَغْنِيَاءُ [ag'niyaa'u].

حَمِيدٌ [hameedun] is to someone who is praised in of themselves. Who doesn't need anyone to praise them in order to be praised.

مَحْمُودٌ [mah'moodun] is someone who is praised but needs someone to do that praising of him.

## Ayah 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ  
الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*Muhsin Khan*

And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed.

Here we see Luqmaan عليه السلام is speaking with his son. In the midst of advising him he tells him not to ascribe partners to ALLAH.

Previously the entertainment industry was mentioned and young people are attracted to this industry. So, Luqmaan عليه السلام is advising his son not to get caught up in these things and in the midst of this, he tells him not to ascribe partners to ALLAH.

When someone is young, they tend to be careless and see themselves as self sufficient and independent. This can lead one to subconsciously think they don't need ALLAH and it's through their efforts they are achieving things. This type of attitude can lead someone into committing the grave sin of shirk. So, Luqmaan's عليه السلام advice to his son is timed appropriately.

يَعِظُهُ [ya'i3thuhu] comes from the verb وَعَظَ [wa'a3tha] which is heart penetrating sincere advice.

## Ayah 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ

فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

*Muhsin Khan*

And We have enjoined on man (to be dutiful and good) to his parents.

His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.

In this ayah ALLAH has changed the topic of the gravest of sins, shirk, to treating your parents well. This shows the seriousness of treating your parents with the utmost kindness.

Children tend to forget about everything the parents have done for them in their lives, especially the mother. The mother carried the child in her stomach and fed it etc. and the child was too young to remember so it's easier for them to be ungrateful for this.

وَهْنًا [wah'nun] originally وَهْنٌ [wah'nun] is weakness or a load.

فِصَالٌ [fisaalun] is breastfeeding.

## Ayah 15

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا  
تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ  
إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

*Muhsin Khan*

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

صَاحِبُهُمَا [saahib'huma] is the command form of the verb صَاحَبَ [saahaaba] which means to take someone as a close friend constantly.

مُصَاحَبَةٌ [musaahabatun] and صُحْبَةٌ [suh'batun] is to have very close contact and have a close connection and company.

## Ayah 16

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ  
أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ

خَبِيرٌ

*Muhsin Khan*

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place).

صَخْرَةٌ [sakh'ratun] is a large rock/boulder

If we ponder over what ALLAH is saying here, it is amazing! HE is saying that even something as small as a mustard seed HE can bring it out from its hiding place. Imagine, this small seed is in one boulder

somewhere in the universe and you are told to go find it. Even if you cracked open one boulder and it broke into two halves, the seed could still be lodged in the middle of one of those two halves. You would literally have to break the correct boulder up into pieces the size of the seed in order to find it! This is just one boulder in the universe!

No thing or no secret is hidden from ALLAH anywhere in the universe!

Luq'maan عليه السلام is telling his son that nothing is hidden from ALLAH so he needs to fear HIM and always be conscious that ALLAH is watching.

لَطِيفٌ [lateefun] subtle with the utmost precision.

If one of us tried to find this seed and smashed a rock there would be no precision from us. The rock would just break however we hit it. However, when ALLAH brings something out, it is with the utmost precision, accuracy, and subtlety.

ALLAH even knows the stealing of the eyes.  
Whatever our eyes fall upon, whatever direction our pupils move, ALLAH knows it.

## Ayah 17

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ  
عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ

*Muhsin Khan*

"O my son! Aqim-is-Salat (perform As-Salat), enjoin (people) for Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption.

Luq'maan عليه السلام has taught his son that he has to be grateful to ALLAH, stay away from shirk, and now He is instructing him to establish prayer because it will put in him a sense of justice. Meaning that it will in still in him that ALLAH is just, HE expects mankind to be just, and HE expects that the world around us should be just.

After establishing this prayer it is easy to command good and forbid all forms of evil going on in society.

Prayer will make you brave to stand up against all forms of injustice. Your connection with ALLAH is established so when you encounter any type of injustice you won't stand for it and you will have courage because you're conscious of ALLAH.

## Ayah 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا

يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

*Muhsin Khan*

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.

تُصَعِّرُ [tusa3-3ir] comes from the verb صَعَّرَ [sa3-3ara] which is to cause your cheeks to swell/to make a face.

This is referring to making facial expression to people showing your frustration or pride.

ALLAH didn't say here not to say or do bad things to people; HE said not to make these types of faces at people.

This teaches us that even facial expressions have to be humble as well.

مَرَحًا [marahan] originally مَرَحٌ [marahun] is a posing showing off kind of walk.

مُخْتَالٌ [mukh'taalun] originally مُخْتَالٌ [mukh'taalun] is someone who has this imaginary perception of how amazing he is and he is so full of himself that he struts around like a horse in a show.

This word comes from the word خَيْلٌ [khay'lun] which is a beautiful horse that struts. Also, it comes from the word خَيَّالٌ [khay-yaalun] which is an imagination.

تَخَيَّلَ [takhay-yala] is 'to imagine'. So, the connection between خَيْلٌ a horse and تَخَيَّلَ to imagine is that you

imagine yourself having something as beautiful as this horse.

فَخُورٍ [fakhoorin] originally فَخُورٌ [fakhoorun] is someone who is extremely full of pride. From this we get the word فَخْرٌ [fakharun] which is pride. These are the stages and degrees of pride in this ayah. أَلْمَرَحُ [al-marahu], الْأَخْتِيَالُ [al-ikh'tiyaalu], and أَلْفَخْرُ [al-fakharu].

## Ayah 19

وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ

لَصَوْتُ الْحَمِيرِ

*Muhsin Khan*

"And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."

ALLAH is teaching us about how our body language should be. First HE mentioned how our facial

expressions should be, then how we are to carry ourselves and walk in a balanced fashion not being arrogant and not being over humble, and now HE is teaching us to lower our voices and keep a good tone.

Luq'maan عليه السلام has taught his son not to do shirk with ALLAH and to be grateful and humble to HIM. All these things will lead a person to carry themselves in a respectable manner. However, if someone knows all of these things and still acts arrogantly, raises his voice etc. His comparison to that of a donkey that carries books on his back that doesn't benefit it and he is just braying away.

Donkeys in most societies are a symbol of stupidity. This surah began with ALLAH mentioning wisdom and this passage ends with mentioning stupidity.

Someone may learn Arabic, memorized the Quran, know all the rule of Fiqh etc. but if they raise their voice and have bad manners, it shows that this

knowledge hasn't been internalized, rather it is just something they are carrying on their back.

## Ayah 20

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي  
اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ

*Muhsin Khan*

See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light!

We are supposed to learn lessons of humility to ALLAH by seeing the sun, the moon etc. being obedient to ALLAH and doing what they are created to do. So, when we see the entire universe subdued and in submission to ALLAH, we in-turn need to look

at ourselves, reflect and become humble slaves of ALLAH.

When scientists think about randomness and chaos, they think about the universe. However, ALLAH is presenting the universe to us here in this ayah in a whole different light. ALLAH tells us that there is an incredible amount of order in the universe and that's not just a series of random events taking place.

There are meteors bigger than the planet earth just hurling through space that can slam into us at any given time but ALLAH prevents that from happening.

سَخَّرَ [sakh-khara] is to subdue/humble/domesticate

أَسْبَغَ [as'bagha] means 'to unleash', 'to complete', 'to leave no stone unturned in finishing and completing a task'.

يُجَادِلُ [ujaadilu] comes from the verb جَادَلَ [jaadala] which is an aggression form of debating and

argumentation. Its verbal nouns are جِدَالٌ [jidaalun]

and مُجَادَلَةٌ [mujaadalatun] which is debating in an aggressive manner.

ALLAH is telling us from now on when we argue or debate with somebody about ALLAH, we have light and guidance and an enlightening book that is not just telling you what arguments to make but how to make them and how to carry yourself, how to communicate, what humility we should show in our character, the way we walk, the manner we should have in our facial expressions, and in the tone of our voices.

The one who doesn't carry themselves properly and argues without knowledge is compared to a donkey.

Another point is that if someone is debating with you aggressively without knowledge, it is better for you to not engage. If you engage with them, they may become more aggressive and say or do something against Islaam and this would be recorded against him. So, you leaving off this arguing with this kind of person is actually a favour to him.

## Ayah 21

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ

آبَاءَنَا أَوْلَوْكَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ

*Muhsin Khan*

And when it is said to them: "Follow that which Allah has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitan (Satan) invites them to the torment of the Fire.

In the ayaat 13–19 we read Luq'maan's عليه السلام advice that he gave to his son. In that advice there were certain dimensions of personality that were highlighted that are unique to that passage and aren't really given that kind of attention anywhere else in the Quran.

In this ayah we see a baseless foolish legacy of people following misguidance just because their forefathers did it.

In contrast to this, we see the legacy that was full of wisdom and obedience to ALLAH in the example of Luq'maan عليه السلام.

We see from this that not all fathers pass down wisdom to their children.

This ayah is not just calling a person to believe, but to follow that which was revealed to them. It is calling for a change of behaviour.

سَعِيرٌ [sa'ee3run] a blazing scorching flame/a fire that makes noise.

## Ayah 22

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ

بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

*Muhsin Khan*

And whosoever submits his face (himself) to Allah [i.e.(follows Allah's Religion of Islamic Monotheism), worships Allah (Alone) with sincere Faith in the (1) Oneness of His Lordship,(2) Oneness of His worship, and (3) Oneness of His Names and Qualities], while he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake without any show-off or to gain praise or fame etc. and does them in accordance with the Sunnah of Allah's Messenger Muhammad SAW), then he has grasped the most trustworthy hand-hold [La ilaha ill-Allah (none has the right to be worshipped but Allah)]. And to Allah return all matters for decision.

عُرْوَةٌ [u3r'watun] is an anchor

## Ayah 23

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

*Muhsin Khan*

And whoever disbelieved, let not his disbelief grieve you (O Muhammad SAW),. to Us is their return, and We shall inform them what they have done. Verily, Allah is the All-Knower of what is in the breasts (of men).

ذَاتُ الصُّدُورِ [thaatu as-sudoori] is the conscience

## Ayah 24

نُتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ

*Muhsin Khan*

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.

غَلِيظٌ [ghaleethun] is something hard, uncompromising, that doesn't bend. From this word we get the word

غِلْظَةٌ [ghil'thatun] which is something that doesn't break, something very tough.

## Ayah 25

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ

الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

*Muhsin Khan*

And if you (O Muhammad SAW) ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say: "All the praises and thanks be to Allah!" But most of them know not.

If someone reaches the conclusion that ALLAH is the one who created everything, then they should say Alhamdulillah. However, most of them don't say this because they really don't know what it means to say Alhamdulillah and its implications.

This similar passage was mentioned in surah Al-A3nkaboot.

## Ayah 26

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

*Muhsin Khan*

To Allah belongs whatsoever is in the heavens and the earth. Verily, Allah, He is Al-Ghani (Rich, Free of all wants), Worthy of all praise.

We are commanded to say Alhamdulillah. Even if those who disbelieve chose not to say Alhamdulillah it takes nothing away from ALLAH. HE is in of HIMSELF praised without the need of anyone praising HIM. Saying Alhamdulillah is for the benefit of the one who says it, not ALLAH, whether creation exists or not, ALLAH is praised.

## Ayah 27

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ  
سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

*Muhsin Khan*

And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.

Imagine Subhanallah. All the trees on the earth were turned into pens or how many pens could be made out of all the trees on the earth and then the seven seas on earth was turned into ink and it was all used up trying

to write down the words of ALLAH and then ALLAH brought forth another seven seas and those would still run out trying to write down the words of ALLAH!

The words here mean, HIS favours, wisdom, actions, praise, commands. If you tried to document all the things ALLAH does and the way HE should be praised then all this ink and would run out before you could do that. Of course it can never be done.

## Ayah 28

مَا خَلَقُكُمْ وَلَا بَعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

*Muhsin Khan*

The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All-Hearer, All-Seer.

## Ayah 29

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ  
بِمَا تَعْمَلُونَ خَبِيرٌ

*Muhsin Khan*

See you not (O Muhammad SAW) that Allah merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All-Aware of what you do.

يُولِجُ [yuliju] comes from the verb أَوَّلَجَ [aw'laja] which is 'to stuff something inside something'.

## Ayah 30

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ وَأَنَّ  
اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

*Muhsin Khan*

That is because Allah, He is the Truth, and that which they invoke besides Him is Al-Batil (falsehood, Satan and all other false deities), and that Allah, He is the Most High, the Most Great.

## **Ayah 31**

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِّنْ

آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

*Muhsin Khan*

See you not that the ships sail through the sea by Allah's Grace? that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).

ALLAH just mentioned how the sun and the moon sail in the universe and now HE is mentioning how a ship sails in the sea. We always assume that the sun and the moon will just always be there and they are stable etc. However, when we think about a ship at sea, we realize that it is susceptible to many things and is in constant danger. Everything is susceptible to calamities and it is ALLAH alone who is protecting us and them from danger. So, we shouldn't ever take

things for granted because they have always been there.

صَبَّارٌ [sab-baarun] is someone who is repeatedly patient in all types of situations. This is a hyperbolized noun from the word صَابِرٌ [saabirun].

شَاكُورٌ [shaakoorun] someone who goes out of their way to be extremely grateful.

## Ayah 32

وَإِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا  
نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ  
خَتَّارٍ كَفُورٍ

*Muhsin Khan*

And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allah, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful.

**مُقْتَصِدٌ** [muq'tasidun] means someone who is balanced. In this ayah it means someone who goes back to normal. After being rescued from a calamity they go back to living their lives the way they were. When someone goes through a near death experience, it should change you. This person doesn't change and doesn't benefit spiritually from what occurred to them.

**خَتَّارٌ** [khat-taarun] is someone who backstabs and cheats and does it in the worst kind of way. It can also refer to a trader. There is another similar word

**غَدَّارٌ** [ghad'daarun] which is someone who leaves your side.

**كَفُورٌ** [kaafoorun] someone who is extremely ungrateful.

## Ayah 33

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ  
وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا  
تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

*Muhsin Khan*

O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allah is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah.

وَلَدٌ [waladun] can be used for a son, daughter, or even grandchild. Its plural is أَوْلَادٌ [aw'laadun].

مَوْلُودٌ [maw'loodun] is used for the child that is born from the father or the mother only. It cannot be used for a grandchild.

غُرُورٌ [gharoorun] the one who takes advantage of someone's lack of awareness. This is one of the names of shaytaan.

عُرُورٌ [ghuroorun] taking advantage of someone's lack of awareness.

ALLAH is telling us not to let the glitter of this life distract us. This distraction can take place by what was mentioned in the beginning of the surah, 'entertainment/idle useless talk'.

When people get emmersed in chasing after the beauties and temptations of this life, they forget about all and shaytaan is present in making sure they slip further and further from the correct path.

## Ayah 34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ  
وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ  
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*Muhsin Khan*

Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things).

سَاعَةٌ [saa'a3tun] is an hour/moment.

غَيْثٌ [ghay'thun] is just the right amount of rain at the exact time it is needed.

الْأَرْحَامُ [al-ar'haam] wombs. Its singular form is رَحِمٌ [rahimun] or رَحِمٌ [rihmun].

ALLAH first mentions the knowledge of the final hour/moment which symbolizes death. Then HE mentions غَيْثٌ [ghay'thun] which symbolizes life. Through this غَيْثٌ ALLAH gives life to the earth. Then HE mentions another type of life that exists, the life that is in the wombs of all creatures on earth. So, ALLAH is telling us that the hour will bring death to all things and its exact time is only known to HIM, however in the meantime HE will keep giving life to the earth and what is on it.

We also learn from this ayah that no-one knows what they will earn tomorrow. We don't know if we will live or die, where and when we will die, and what

events will take place. This is teaching us to act now and earn good deeds now.

This ayah gives us a sense of urgency and reminds us of all the important things mentioned in this surah from giving advice to our children, the kindness of the children towards their parents, wisdom etc.